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has been taken of Lipsius' second edition in the "Handkommentar," of the articles of Hilgenfeld in the *Zeitschrift für wissenschaftliche Theologie*, and of the Sanday-Headlam commentary. There has, however, been no material change either in the positions maintained or in the general character of the work.

The Sieffert edition of Meyer on Galatians appeared first in 1880, was republished in revised form in 1886, and reprinted unchanged in 1894. The present edition, reckoned as the ninth of Meyer, differs from the seventh and eighth of 1886 and 1894, not in any material alteration of the views advocated nor in the general character of the commentary, but in numerous and not unimportant matters of detail. In the introduction the south Galatian—called in Germany the new Galatian—theory, as advocated by Ramsay and Zahn, is discussed and rejected; the arguments of Steck, Loman, and others against the genuineness of the letter are examined and refuted, and the views of Clemen concerning place and time of the letter are discussed. In the commentary proper, consistently with the general method of Meyer himself, account is taken of the views of the expositors who have written on Galatians since the previous edition appeared, notably of Lipsius, Zöckler, Weiss, and Dalmer; additional emphasis has been laid upon the exposition of the course of argument, questions of biblical theology have received fresh attention, and the whole work has been subjected to a careful literary revision. The result is a book which, while true to the general ideas of Meyer, retains very little indeed of the original Meyer. Taken as it stands, it is one of the ablest, perhaps on the whole the ablest, modern commentary on Galatians.

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THE GOSPEL ACCORDING TO ST. MARK. The Greek Text, with Introduction, Notes, and Indices. By HENRY BARCLAY SWETE, D.D., Professor of Divinity and Fellow of Gonville and Caius College, Cambridge. New York: The Macmillan Co., 1898. Pp. cx+412. \$3.75.

THE chief feature of this work is its extensive contribution to the linguistic study of the gospel of Mark, and, through that, of the gospel literature in general. With surpassing completeness the author has brought to bear upon this portion of the New Testament the data of

linguistic usage from the Septuagint, Josephus, Philo, contemporaneous Greek, classical Greek, and later Greek. Vocabulary, etymology, history and development of words, linguistic style—all are exhibited, with references. And not only is the text of Mark fully treated, but the parallel narratives in Matthew and Luke are constantly noted and discussed in their variations from the Mark form.

The text which forms the basis of the commentary is that of Westcott and Hort, except for a few bracketed modifications which seemed necessary. In conjunction with this appears a copious critical apparatus, simplified from Tischendorf's eighth major edition, revised and supplemented by the readings of the Sinaitic Syriac, and by other textual evidence recently acquired.

The interpretation of the gospel is of the minute sort, dealing with details briefly and incompletely. There is no attempt at comprehensive views or treatment of the history, no consideration of its philosophy, no presentation of the biblical theology of the book. For example, the comment on the term "son of man" consists of just four sentences, p. 35; and the number is the same for the term "kingdom of heaven," p. 13; but some references are given to recent discussions of the terms. There are many concise archæological notes. The variations of reading in the important English versions are often stated, and patristic interpretation is frequently given by citation and references. Modern interpretation also is regularly noted, but fragmentarily. The pages give one the impression of being packed with references to the linguistic, grammatical, exegetical, literary, historical, and theological treatises on the New Testament.

The introduction to the commentary, extending over 110 pages, contains valuable material. It has, perhaps, the best account of Mark himself and the fullest report of the history of the second gospel in the early church. Here also is an exhaustive study of the vocabulary, grammar, and style of the gospel; an examination of its contents, plan, and sources singly and relatively to the other synoptics; an exhibit of the Old Testament quotations found in Mark; a detailed account of the witnesses to the text, and a long discussion of the ending of the gospel. Two sections go beyond the ordinary limits of introduction, that on the external conditions of the life of Christ as depicted by Mark, and that on Mark's conception of the person and office of our Lord. It had been Dr. Swete's intention to "discuss in additional notes and dissertations some of the points raised by this gospel which seemed to require fuller investigation" (p. v). But the limits of the

work were already reached, and the hope is held out that a future volume may give this further material.

The mechanical features and appearance of the commentary are exactly those of the Lightfoot and Westcott commentaries on the Pauline and general epistles respectively. It will be recalled that Drs. Hort, Lightfoot, and Westcott at one time partitioned among themselves the New Testament for the purpose of writing commentaries on the whole. To Dr. Hort were assigned the gospels, and unfortunately he was the only one of the trio who did not accomplish some part of this plan. It was of course too great an undertaking for any one person. Dr. Swete has made a worthy beginning; may others carry forward this vitally important work.

The painstaking and prodigious labor which has been put into this commentary on Mark, its accurate and devoted scholarship, its sense of the present need and opportunity, have combined to produce a book to which every thorough student of the New Testament will be indebted for a generation to come. It does not supersede other commentaries on this gospel, but it supplements them in an indispensable way.

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DIE PARALLELEN IN DEN WORTEN JESU BEI JOHANNES UND MATTHAEUS. VON A. SCHLATTER. (= "Beiträge zur Förderung christlicher Theologie," Vol. II, Heft. 5.) Gütersloh: C. Bertelsmann, 1898. Pp. 72. M. 1.

PROFESSOR SCHLATTER'S pamphlet aims to show the fundamental agreement between Christ's teachings in the synoptists and in John. Of the synoptists Matthew is chosen as the basis for comparison, because his gospel contains the largest number of discourses. About one hundred alleged parallels are discussed. Some are parallels in phraseology or figure, *e. g.*, John 3 : 29 = Matt. 9 : 15 ; John 4 : 35 = Matt. 9 : 37. Some concern more fundamental conceptions, *e. g.*, John 5 : 22 = Matt. 7 : 23 ; 25 : 12 ; John 7 : 28, 29 and 8 : 19 and 17 : 3, 25 = Matt. 11 : 27.

Apart from these and similar well-known instances, there is a large number of parallels given which are not at all conclusive. When John 5 : 17 ff. and Matt. 12 : 8 are paralleled on the supposition that Son of God and Son of Man are both conceptions of Christ's Messianic self-consciousness and, since one can have but a single self-consciousness,